

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the—churches."

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HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE
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addressed to PHILEMON CANFIELD, post paid.
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The Am. Bap. Magazine for October is received,
filled as usual with information of importance, both
of a general and particular nature. Of the former we
make only the following extracts, but shall give par-
ticulars of what is found in the journals and letters of
the missionaries.

DECAY OF HINDOOISM. Suppression of Hindoo Cruelties.

The Bishop of Calcutta thus writes to the
Rev. James Peggs, in reference to his volume,
entitled "India's Cries to British Humanity."

"All the subjects which you treat with so
much feeling, are enjoying the attention of
Christians in this country; SUTTEE has already
been abolished; and INFANTICIDE, though in
Cutch and Guzerat this latter is said still to pre-
vail: the exposure of the sick on the banks
of the Ganges remains, as well as the various
disgraceful scenes which many of the annual
festivals exhibit. But public opinion, even
among the natives themselves, is rapidly dra-
gging out these monstrous customs, and expos-
ing them to the just abhorrence of mankind.—
This very spring, two of the invasions on po-
tency, the DIKOL JATRA and CHURACK POO-
JAN, have been denounced in the daily journals,
by native writers, and the aid of the magistrate
in suppressing the open immoralities of them in-
voked; while the GHAT MURDERS (nineteen
hundred were said to have been exposed in the
month of Nov. last, at one ghaut alone in Calcut-
ta; one half of whom might otherwise have
survived, at least for a time,) have induced a
Hindoo gentleman to build a hospital on the
banks of the river for receiving the sick. In
the mean time, the honors due to the memory
of Rammohun Roy—the native schools, which
are pushed on all sides—the thirst for knowl-
edge—the progress of missions—the growing
liberality and zeal of Government in all its sub-
ordinate details—the amazing strides which the
new charter will take in the employment and
elevation of the natives, will rapidly, I trust,
through the mercy of God, accelerate the devel-
opment of this beautiful country from the cruel
and impure dominion of the God of this world."

Growth of British Influence.

One striking indication of the decay of Hin-
doism, is an increasing persuasion among the
Brahmins, that the British must prevail, and
the power of the Ganges come to an end. The
Brahmins of Hurdwar appear fully to expect a
speedy termination of all the sanctity of their
idolized rivers: one of them, who had buoyed
up his hopes by the national opinion, that while
Bhurtpore stood the English would not prevail,
said, "Let now the Ganges cease, and nothing
will remain to Hindus but to embrace the
Christian faith." When this Brahmin was told
that, within the last fifteen years, many of the
Brahmins of Delhi, who attended the ghats or
steps of the river, to mark the foreheads of the
people after bathing, had left their employment,
and thence it was concluded that the Hindoo
faith was declining, he made these remarkable
observations:

"Why go so far as Delhi? I am an instance
of what has been said. I have no want of
wealth at home; and, as to honor, the hundreds
of thousands of rajahs, baboos, and men of all
ranks, who come to this fair, come to bathe in
the Ganges and to worship us Brahmins. Yet
the Sovereign Ruler of all has so withdrawn my
mind from my employment, that I wander with
a kind of fatality among Europeans, for some
degraded occupation. Now, what is this, but
God himself turning my heart, first to the En-
glish people, and then to their ways?"

Increasing Power of the Native Press.

We shall quote on this subject the statements
of the Serampore Missionaries:

"About ten or twelve years after our breth-
ren had sat down at Serampore, some of the na-
tives began to print in Bengalee for their own
countrymen. The first Hindoo who establish-
ed a printing press in Calcutta, was Baboo
Ram: he was followed by Gunga Kishore, for-
merly employed at Serampore—the first man
who conceived the idea of printing works in
Bengalee, as a means of acquiring wealth.—
This he did for six years, when he removed
to his native village; and appointing agents for
the sale of his works, in the chief towns and
villages of Bengal, they were purchased with
avidity. By the close of 1820, there were no
less than four native presses in constant em-
ploy; and they have been going on increasing
to an extent beyond our present knowl-
edge. By 1825, there were six native
newspapers; and six such papers in seven
years, with about a thousand subscribers, was
no slender proof of awakening intellect. The
first English Gazette was published in 1588;
and for many years, England had no other
paper; so long was the twilight of general

knowledge protracted, even in the age of Ba-
con."

Since 1825, not less than ten other native pa-
pers have been begun at Calcutta. Of these,
and of the native presses generally, it is said:
"The art of printing has, it is true, been em-
ployed in favor of the reigning idolatry. This
was to be expected; and it may well rouse the
energies of Christians at home and abroad.—
But, amidst all the trash or worthless things
which the native press has thrown into circula-
tion, we not only discern the seeds of future
improvement, but various works of great utility.
The native mind, roused from the lethargy
of so many ages, is rejecting gradually the
influence of darkness and delusion; for Hin-
doism is such a compound of error and absurd-
ity, that though the press may for a time ap-
pear, in certain instances, to espouse its cause,
it cannot fail in the end to inflict a mortal blow
on its influence, and more especially when
it is so vigorously opposed and sifted by other
native presses. Meanwhile, prejudices are
combating, and insensibly melting away, the
asperities of bigotry are softening down—and a
tone of thought and feeling is encouraged,
which, though it go not the length of building
up the edifice of true religion, is shaking the
foundations of the ancient structures of idolatry."

BURMAH.

AVA.

JOURNAL OF MR. KINCAID.

Nov. 9. Lord's day morning. Only four
of the native Christians present. All the con-
verts and inquirers except Mung Kai are tim-
id; he is as bold as ever. The ministers
maintain the same hostile attitude they did on
the sixth.

12. Several inquirers to-day. One of them
appears very well, and we hope he is taught by
the Spirit of God.

16. Had twenty-two at our morning wor-
ship. This is better than we expected some
days ago. The female mentioned Oct. 10th,
with three others, called on Mrs. K. and listen-
ed, for nearly three hours, to conversation and
reading. She says her heart is constantly on
this religion, and for a long time she has forsak-
en all heathen worship. One of the young
men, Mung Mung, mentioned before, asked
for baptism. He first heard the Gospel from
the mouth of Ko Gwa, and by him was invited
to our house. He has been in the habit of call-
ing on us once and twice a week, ever since;
and, for two months past, we have had cheer-
ing evidence that he had received the truth into
his heart. I appointed Tuesday for further
examination, as three of the native brethren
were not present.

Baptism of Mung Mung.

18. The church came together about 12
o'clock, and after further examination of Mung
Mung, all were unanimous in receiving him
as a disciple of Jesus Christ. We immedi-
ately proceeded to the water, and once more
on the banks of this noble river, knelt and prayed
for a divine blessing on this baptismal occa-
sion. On the sixth of this month, I feared that
I should no more be permitted to baptize peni-
tent Burmans in waters that wash the walls of
the Golden City; but the storm that then hung
over us, and threatened extermination, appears
to be passing away, and the coming forward
of this man seems to indicate that our work is
not yet done in Ava. Mung Mung is about
30 years old, well educated, and possesses a
good clear understanding. He is almost con-
stantly in attendance upon the king, and his sis-
ter is a maid of honor in the palace.

22. Had a prayer meeting this evening, in
view of the Lord's Supper, which we expect to
celebrate to-morrow. For several days past,
we have had but few visitors, but we hope for
better days.

23. Lord's day morning. Had an assem-
bly of thirty-one, to whom I preached from
these words: "For the bread of God is he
which cometh down from heaven, and giveth
life unto the world." In the afternoon, we met
around the Saviour's table, and commemorated
the sufferings of Calvary. Besides the ten na-
tive Christians baptized in Ava, there were Ko
Shla, baptized many years ago in Rangoon,
and Mung En, from Maulmein, together with
ourselves, making fourteen. May the Lord,
who is mighty in battle, lift up his standard here,
till oppression cease; till ignorance flee away;
till the strong holds of Satan be broken down,
and peace, heavenly peace spread her mantle
over all these millions.

Continued hostility of the Government.

24. Since I was called before the Woon-
gees on the 6th, every effort has been made to
make me promise to give no more books; but
I have assured them that I will sooner peril my
life than give a promise of this kind. Once an
order was issued for me to leave the empire
immediately. Then it was recalled, and spies
placed over me; also petty officers appointed
to seize every person that should venture into
the house; but I have so many friends about
the court, that I have been able to guard
against surprise. I have constantly endeavor-
ed, so far as my station as a Christian mission-
ary would allow, to conciliate the good-will of
Government; but two Woongees, one At wen-
woon, and one Woon-douk, declare that they
cannot consent to my remaining in Ava, or
even in the empire, unless I will promise to des-
ist from teaching the Christian religion. Of
course, unless they give up this point, I must

leave. However, the hesitating course they
pursue, induces me to think they will not pro-
ceed to extremities. The stability of the na-
tive brethren, and their anxiety to diffuse abroad
the knowledge of God, is very encouraging.—
We have some inquirers. Mung Oo Doung,
a fine young man, twenty-two years of age, has
asked for baptism.

26. We have had but few visitors the week
past. The people are cautious, and not willing
to be thrown into prison, for he who gets in
once, never forgets the horrors of the place.—
The brethren and a few good inquirers contin-
ue to call. Their fortitude and Christian de-
portment in these perilous times have greatly
endeared them to our hearts. O that this germ
of a Christian church may be fostered by the
constant care of Him, in whose hands are all
men.

30. Had only three persons besides the
disciples at our morning worship. No visitors
all day.

31. The Men-dong prince, (brother of the
king) sent two of his officers to me to get trans-
lated into Burman the names of all the principal
muscles, bones, and blood-vessels, compos-
ing the human frame. I told them my business
was to preach the law of God; and, if they
and their followers would listen, I would ex-
plain this subject, and afterwards give an an-
swer to the message of the prince. The officers
appeared gratified, and a long discussion fol-
lowed, after which I told them to call in four
or five days, and they should have the transla-
tion desired. The learned Brahmin I have be-
fore mentioned, called to-day. He appears ve-
ry well, and wishes to be considered a Chris-
tian. He wishes to be baptized, but says, in
participating the Lord's Supper he should break
caste; and though he would be willing to do
this, as he esteems the observance of it as
nothing but superstition, yet the consequences
he is loath to encounter, as it will subject him
to every species of insult, if not to death. I
read to him this passage—"Fear not them
which kill the body, but are not able to kill the
soul; but rather fear him who is able to de-
stroy both soul and body in hell." There are
about three hundred Brahmins in Ava, and they
are under such surveillance, that it is impossi-
ble to leave the empire.

Dec. 1. Two persons called in the morning;
and, after they were gone, I learned they were
spies from the palace. All my movements are
watched. Four days ago, I was at Ummer-
poora; the next day, at evening, conversed
with a number of people near a celebrated pa-
goda not far from our house, and the following
morning, was in the eastern part of the city.—
This morning, an At-wen-woon went on and
told not only where I had been these few days
past, but related the substance of my preaching
in these different places. The Government do
not seem willing to drive me away, yet they ap-
pear determined to throw so many obstacles in
my way, that my stay will be productive of no
good. We have hope that this state of things
will not last long.

4. The prince Men-dong sent his officers for
the translation, and I had a long discourse with
the men.

Baptism of Mung Oo Doung.

5. Mung Oo Doung came forward to-day,
and was examined before the church, all of
whom cordially extended to him their Christian
fellowship. He first heard the Gospel six or
seven months ago from Ko Gwa. He has been
an attentive inquirer ever since. When asked,
"What do you think of pagodas and idols?"
He replied, "I know I am a great sinner, hav-
ing transgressed the divine law, but I trust in
Jesus Christ who died to open the way of life."

The account which he gave of his hope in the
Redeemer was very gratifying; and about two
o'clock in the afternoon, we went to the Irra-
waddy, and I baptized him into the religion of
the Lord Jesus.

6. Had only fourteen at our morning wor-
ship. The opposition of Government has cre-
ated a good deal of alarm, but I trust it will soon
pass away. The ministers have too much of
the world in view, to trouble themselves long
about me, unless something new takes place.—
We rejoice that there is a prospect that we
shall not be driven away from this field of la-
bor, yet our anxiety is very great, lest some-
thing new might arouse the feelings of this jeal-
ous Government, and separate us forever from
this infant church. I have written to Rangoon
and Maulmein, giving an account of what has
occurred here, and at the same time offering to
send to Rangoon the few things Br. Cutter left,
as I am apprehensive if a man should come up
the river just now, giving tracts by the way, I
should lose my footing in Ava.

10. Nothing new has taken place for four
days past; and, as far as I can learn, we shall
be permitted to remain in peace, at least for
the present.

Extract of a letter from Mr. Kincaid, dated
AVA, Jan. 27th, 1835.

The proposition of the Board in regard to the
school for native assistants, which came out
some months ago, I consider of vast importance
to the rising interests of Christ's kingdom in
Burma. Perhaps, no member of the mission
could feel the importance of this subject more
than I do; for I am often surrounded by men
of the highest rank, and whose minds have been
cultivated with care, so far as the art of reason-
ing is concerned. We have not above one or two
men in the whole mission, who are qualified, by
their knowledge of the Bible, to be efficient as-
sistants. We have many men who would be

such, if they had the needful assistance. In
view of this, I have sent down to Rangoon
Mung Oo Doung, 22 years of age, the last con-
vert baptized in Ava. He is a young man of
respectable parentage, of undoubted piety, and
promising talents. I have nothing particularly
interesting to mention, unless it be the fact, that
the Government men, contrary to my expecta-
tions, appear very friendly. This, to me, is
particularly interesting, not only because we
are attached to this little church, but because
we feel that a foundation is laying for a wide
diffusion of the knowledge of God.

The other day I saw all the Woongees,
Woon-douks and queen's brother, and was
treated in the most polite and friendly manner.
Yesterday a nobleman called on me at our
house, to get some medicine, and when going
away, he begged I would consider him as my
friend. During the time that brethren Brown
and Cutter were here, I thought it most prudent
to keep every thing quiet as possible. As soon
as they left, I opened the door, and we have
visitors every day. The little church, consist-
ing of eleven members, gives us much joy.—
All except one, who is a Government man, are
bold for Christ, and their deportment is truly
Christian. The Government man is a lovely
Christian, but timid. We have a few prom-
ising inquirers, both male and female. Should
you ask now what the prospect is—I must say,
I see no reason to be discouraged. The walls
of Jericho must fall. Sometimes, when I look
over this immense vale of death, I do feel dis-
couraged; but soon I am aroused by the coming
in of one or more inquiring about Jesus Christ.
The promise of God, "Fear not, for I am with
thee," is a cordial in every hour of desponden-
cy. As soon as I can get two good assistants,
I intend dispatching one to the borders of Chi-
na (300 or 250 miles) to see if any thing can
be done, to introduce the Gospel into the pro-
vince of Yunnan. The Chinese and Tibetians
must not be forgotten. Is it too much to ex-
pect that, in a few years, the banners of Christ
will float over the proud walls of Lassa, the
capital of Tibet? O for that faithfulness,
that noble daring, that burning zeal, that shed
such lustre around primitive Christians.

Mrs. Kincaid's school met with no interrup-
tions during past alarms, and we feel much in-
terested in the progress the scholars are making.
Pray for us, that our feeble efforts may be
owned of Heaven, and some precious souls be
saved.

RANGOON.

JOURNAL OF MR. WEBB.

Karens of Maubee.

Sept. 9. Five Karens from Maubee arrived.
They give interesting accounts of the state of
feeling there. Our two most valuable Karen
brethren from Maulmein have been laboring at
Maubee for four or five months; also three
lads, young brethren from above Maulmein,
formerly members of sister Hancock's school.
They say that between 100 and 200 Karens
attend worship every Sabbath, at the three or
four different places where these several breth-
ren exhort, and pray, and read their solitary
tract, the only thing, except a spelling book,
ever printed in their language. It is an inter-
esting fact and worthy to be often recorded,
that this poor neglected and despised people,
who but two or three years since had not a let-
ter in their language, are now able, some of
them, both to read and transcribe their thoughts
to others. When these Karens arrived, I had
received for them, from the Karens in Maul-
mein, fourteen letters written in the Karen lan-
guage.

13. Seventeen Karens arrived from Maubee
village exceedingly fatigued, having walked in
one day a distance which usually occupies two,
in order to be here before the Sabbath. Seven
of them were women, four of whom had been
examined and accepted before Br. Bennett left
Rangoon, but not baptized. After worship in
Burman, in which they took a part by singing a
Karen hymn, they went to their lodgings on
the Verandah, where we had prepared them a
little wigwam with mats. After chewing betel
and smoking segars for half an hour, they all
kneeled to offer their evening devotions to God.

These simple Karens, unshackled by the fine-
spun systems of the Burmans, hear the Gospel
with cheering benefit. The seventeen now
here, think themselves converted to God by
the preaching of Ko Thah-byoo, a Karen who
formerly assisted our lamented Br. Boardman,
Mung Pon-lha, and the three Karen lads be-
fore mentioned. I asked, "Do the Karens
mostly attend worship?" "Yes, but there are
some Pharisees who do not." "And after you
have done worship you all go home and work,
I suppose?" "No: we remain together all
day." "But what do you do all day?" "We
read the Scriptures, and preach and pray five
or six times." One of their number was seized,
by order of the head man of the village, and
questioned concerning his religion. His reply
was, "I believe in Jesus Christ, and no more
worship the Nats, nor the pagodas, nor images,
nor drink spirits. I worship the Eternal God."
He was fined 65 rupees, (about \$32,) and or-
dered not to receive the foreigners' religion.—
"Well, now," I said, "you are all very much
afraid, I suppose." "Some of the people are
afraid, not the disciples; but they come to
meeting every Sabbath, one or two hundred of
them, to hear Jesus Christ's law." "But per-
haps the rulers will take your money, or whip
you; why are you not afraid?" He replied
simply, with an air of confidence, "Because the
Eternal God governs."

Baptism of Karens.

15. Yesterday, in connexion with brother
and sister Cutter and Ko Shway-bay and Ko
Sanlone, two of our most experienced and valu-
able Burman assistants, we examined for ad-
mission into the native church nine Karens.—
Three of them were rejected; two, principal-
ly because of their being so young; we feared
they had not sufficiently counted the cost,
though they appeared exceedingly interesting;
and one, because we feared he had not suffi-
ciently seen the evil of his own heart. The ex-
amination occupied the whole of the day, from
nine A. M. till 5 P. M., except one hour and
a half's intermission. We were obliged in most
cases to speak through a Karen interpreter.—
The other six were received, who, together
with four who had been examined six months
before, make ten whom I baptized this morn-
ing.

It was a beautiful morning. The sun shed
his brilliant beams on the gilded spires of the
hundreds of surrounding pagodas,* as if to in-
vite the lifted eyes of their devotees to look
above these spires to the God who made the
sun and gave him power to shine. We passed
through a beautiful grove of mango trees, cov-
ered with immense flocks of a snow white
bird called the rice bird, watching their nests.
These trees surround a cluster of Kyongs or
monasteries of priests, through which we pas-
sed to the "Royal tank," a beautiful little lake
encircled by trees. Here I baptized the ten,
and after offering our thanks and a prayer for
the Divine blessing in Burma, the Karens re-
turned to their jungle, and we to our dwellings.
This has been one of the brightest scenes of
my life, a day which for ten years I have an-
ticipated with intense interest. To lead these
benighted heathen to the Lamb of God, to in-
troduce them into the church of Christ, to raise
them to civilization, to teach them the use of
the word of the social and domestic relations
ordained by Heaven, and the bliss of loving
God; these brought us from our native land,
our home, the fire-side of our youth, from pa-
rents, friends, from what our hearts hold dear
of all on earth, from all the blessings which
we came to bring. And 'tis a glad exchange.
We would not forego our toil for crown and
sceptre, except a crown in heaven.

21. Sabbath. Ten Karens arrived on Sat-
urday evening, six of whom ask for baptism.—
Four of the six, we have judged it best should
be set aside for the present, the other two
will be baptized next Sabbath. Ko Toung-yo,
one of the four set aside, is an interesting old
man. He says he believes in the Eternal God,
and always has; that his parents taught him
when a small child, that the world did not spring
up of itself, as the Burmans say, but that it was
created by God, who is himself without begin-
ning and without end, whom the Karens call
Kah-tsah-yu-ah; and that he must not worship
images, nor pagodas, nor priests, nor books,
but must worship Kah-tsah-yu-ah. But we
feared he did not sufficiently realize the nature
of sin against God, and therefore told him to
wait a little.

Oct. 5. Twelve Karens arrived last even-
ing, six of whom have asked for baptism.—
Thesetogther with the two received last Sab-
bath, I baptized this afternoon, in the royal
tank.

12. Baptized four more Karens. We had
no Karen interpreter, but they all spoke Bur-
man, so that we succeeded much better than
we anticipated in their examination. These
make twenty-two I have baptized within three
weeks, and many more are said to wish
baptism, of whom the native brethren speak fa-
vorably. The instruments in this work of
grace have been three men, and two lads un-
der fifteen years, all of whom can scarcely
read Burman at all, and understand it less,
and who, if they read Karen, have but a single
tract of six pages, besides a spelling-book of
thirty-three pages, in all their language.

How great is the grace of God, to render
the truth so plain that the mere child may teach
enough, if it be received with unwavering faith
in God, to purify the heart and life, and prove
the salvation of the soul.

*Near Agar, the little lake in which we baptize, and
in sight, along the road that leads to the Shway-da-
gong pagoda, within the space of one mile, I counted
two hundred and twenty-five pagodas.

Extracts from Mr. Mason's Journal.

Nov. 18. Kya-en. About two miles south
of the city, my attention was drawn towards a
pagoda. "On that spot," said one of my coo-
lies, pointing to the pagoda, "the earth opened
and swallowed up a woman because she told a
lie." Without divine influence, how wholly
inadequate are good principles, approved, re-
ceived, and believed, to produce a good life.
All believe in the sinfulness of falsehood, and
in the propriety of truth, yet all practice the
former and neglect the latter. I had written
thus far, when a young priest, with a follower
or two, came up to the zayat. The company
soon increased, and I was busied with them
for about an hour. Before leaving me, one of
them asked for the Awakener; which, on his
promise to reflect on what he read, I gave him.
He acknowledged that worshipping idols is
nonsense, but practised it because others did.
The temple at Shen-mauk is not in such good
order as it was three years ago. There are
not so many prayers hung around, and the few
remaining are very old. The image, however,
that came up the river on a log, is still within
its iron grates, but seems to have grown very

little since I saw it last, although it had previously grown from the size of a new born infant to that of a man; nor have any wonders happened lately, although it has been known to shed tears, and was in the habit of groaning before any affliction came over it.

I have had a long conversation with a woman that dwells in the house, who is suffering under incurable sores, and has been for years. The last sentence she uttered, was, "If I cannot be delivered from my sufferings in this world, I will go on and drink, and end them in hell." Her husband was an applicant for baptism last year, but has fallen away. At first, he treated me in a very cavalier manner. "I do not," he said, "offer to the Nats, for I find it of no use." They can afford no aid; but spiritual liquor is very good.

Nov. 27. *Hice pio-hien.* We crossed the mountains yesterday, and built rafts, on which we commenced descending the river to-day. On going over one of the rapids, the raft got among the rocks, threw us all off, and turned completely over, upsetting, of course, every thing on it. On coming out of the foam, I found myself holding to the raft with one hand and the medicine chest rolling down by my feet; but, by a good use of my feet, and the hand that was at liberty, I succeeded in saving it. Providentially, the other things, clothing and bedding, had been tied on, and to our great joy, on turning over the raft, when we got into shallow water, we found all safe. In this village of two houses, my heart has been gladdened to find all the inhabitants, except an old man, near the kingdom of God. They had abandoned Nat offering and spiritual liquor; and few promising individuals have just added their names to my list of applicants for baptism. Yet, when I was here two years ago, every man, woman and child were in habits of immoderate drinking. Glory to God!

Dec. 7. *Ma-ta-may.* What wonders God has wrought for this region in five or six short years. When Br. Boardman came out hither, there was not a sober individual, male or female, in the jungle, or one that was not in the practice of making offerings to Nats. Now, I sit with a hundred consistent Christians within call, that have not drunk spiritual liquors for years. Then, the idea that they would have books in their own language, was associated with tigers laying aside their fierceness. Now, I have a Sabbath school of thirty-nine children and youth, able to read their own books, and give intelligent answers in respect to their contents. Now that we are publishing books that they can read and understand, I wish to raise the standard of scriptural knowledge for admission into the church, and therefore administered the ordinance of baptism to-day to four only, although there are more than twenty applicants.

Employment of Native Assistants.

Every practical effort has been made throughout the year to increase the number and efficiency of the native assistants, believing, as I do, that it is through the natives themselves that the conversion of the people is to be effected.

Besides one Burman assistant, four Karens have been wholly or partially employed during the year, and three others have been qualifying themselves to teach school. It is proposed to give them employment immediately, locating them in those regions that have been visited, where the people are most favorable to Christianity.

Seven persons were baptized in 1834, which makes a sum total of two hundred and thirteen since the station was established; and five deaths have occurred.

The native assistants are

Ko Myet La,	Burman.
Moung Shu Too,	Karen.
" Kya,	"
" Shwa Boo,	"
" Hsiek Kee,	"

From the Southern Churchman.
THE BLISS OF HEAVEN.

Experience teaches us that the world which we now inhabit is a melancholy scene of affliction, and pain and death. Shrouded in gloom and darkness, it no longer blooms in its primeval beauty, nor exhibits itself as a fit residence for immortal beings. Sin has spread its dreadful ravages with boundless profusion over its whole extent. Sorrows, and cares, and anxieties, now shed their baleful effects, where the genial influence of heaven once diffused its delicious blessings. Sighings and lamentations are the emotions which swell most frequent in our bosoms; for we are often called to mourn over the loss of earthly prosperity, and the premature departure of our near and dear friends and relatives to the world of spirits. But in heaven "God shall wipe away all tears from our eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away." There, our souls shall be no longer wrong with grief; for the last knell of death will have sounded in our ears, and the trying conflicts of mortality will have come to an end. The strains of mourning will be turned into the raptures of joy—pain will give place to pleasure—sickness will be succeeded by uninterrupted health—the wrinkles of age will be exchanged for the bloom of youth—and death will yield to everlasting life. In heaven, we shall hunger no more, neither thirst any more; neither shall the sun light on us, nor any heat. For the Lamb which is in the midst of the throne shall feed us, and lead us unto living fountains of water." In that "blissful abode," troubles and difficulties will be entirely unknown—the voice of discord will never be heard—the wild shriek of despair will never be uttered—but all will be peace, and harmony, and melody, and love. Sin will have no admission there. Its poisonous blasts will never be permitted to swell amidst the sweet groves of Paradise. Holiness will form our character—praise will be our employment and delight—and joy will be our constant guest. There, too, we shall dwell with our Saviour in the "mansions" of his "Father's house," whither

he is now gone "to prepare a place" for us—"Father," said he, shortly before he left this world of sorrow, "I will that they also whom thou hast given me, be with me where I am: that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." Which language, together with his own declaration to his disciples, not long before he bade them adieu, "And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there may ye be also," leads us to conclude that we shall be in his immediate presence, and likewise, that we shall enjoy the society of each other in the kingdom of heaven. What glorious privileges will these be!—How transcendently delightful to be absent from this theatre of misery and distress, and to be present with the Lord, where we shall see him "face to face!" And how unspeakably pleasant will it be to meet again our departed friends—to be re-united to a dear father—or a fond mother—or some other beloved relative, around whose dying bed we once stood in all the agony of grief—whom we then bade an affectionate farewell—and whose expiring groans pierced our souls with anguish too deep for nature to have long sustained! And our meeting there will be "to part no more." It will last forever. And whilst eternity shall roll its ample rounds, it will find us still together in those happy courts. And not only shall we enjoy the presence of our Saviour, and of our much loved friends, but our minds will be filled with all the treasures of knowledge. Feeble and faint are our conceptions of the most simple things by which we are surrounded. The powers of our discerning faculties are circumscribed within narrow limits. Our highest attainments are but the mockery of knowledge. In vain do we endeavor to unfold the process of the operations of nature. Futile are our boldest attempts to scan the machinery of the universe. The planetary world, and subterranean fires, are equally mysterious to our comprehension. The clouds that hang aloft in the air—the deafening thunders that roll in their bosoms—and the lightnings that flash furiously across their scowling fronts, are but imperfectly understood. The providence of God, even if it be viewed by the light of revelation, is, to us, an almost insoluble enigma. But in heaven the scales of ignorance shall fall from our eyes—the few, faint gleams of intelligence that occasionally flitted athwart our minds, will swell into a flood of light, and expand to all eternity. The glorious plan of redemption will be revealed more fully; and, as its unrivalled beauty and excellence shall break upon our vision, new delights, and new raptures of joy will be imparted to our souls. We shall then "know, even as we are known." Blessed state! May countless myriads enjoy its rich rewards.

From the Baptist Tract Magazine.

SOWING OF TARES.

The final issue with regard to the tares or unsound professors of religion, unworthy members of the Christian church, will be dreadful indeed: yes it will be dreadful indeed; more so, there is reason to fear, with many of them, who have been public scandals to the cause of Christ, than to the inhabitants of Sodom and Gomorrah. And with regard to the ministers of the gospel, who are mere tares, O what awaits them? Weeping and wailing and gnashing of teeth. Surely the situation of those, who, under the profession of the gospel, are a disgrace to it, by their unholiness, by their immoral conduct, by their carnality, their covetousness, their pride, their oppression, their impurity, their intemperance, and so on, must be, in the issue, awful to an inexpressible degree; and if ministers and pastors of churches be no better than tares; if through their idleness, their remissness in performing their public duty, their carnality, their covetousness, or whatever it may be, they disgrace their character and their profession, wound the feelings of God's people, and harden the hearts of blasphemers, what must be the issue with them? It must be the most awful of all the rest. "Gnashing of teeth;" what a strong expression! Among the rude and uncultivated, some whose passions are violent, whose reason is weak, and whose moral principle is weaker, will sometimes gnash their teeth with hatred, and with rage, against those who displease them. Now, who knows whether, in the state of the damned, those profligate persons who have been led into sin, and encouraged in it by the inconsistencies of those men, preachers of the gospel;—yes, preachers of the true gospel, for I have no doubt many are damned who have been preachers of the true gospel; who knows whether those whom they have been the means of leading into the paths of evil, ruining by their example, or hardening in their sins, may not gnash upon them with their teeth, and curse the day when they first knew them? Excuse, my brethren, some degree of warmth, while I speak on such a subject, and while I entreat you to watch over your own souls.—Those who are the real children of the kingdom, whether ministers or private Christians, shall have what is beyond all conception, such an exaltation in bliss and glory, as shall be comparable to the sun shining in his strength; such as it is beyond the power of language to express, or of thought to conceive. O that we who watch among you, and that you who hear us, and profess to believe the truths laid before you, may all watch and pray, be careful of the state of our hearts, and then we shall be careful as to our exterior conduct; and thus we shall diffuse a holy savor all around us.—A. Booth.

From the Christian Guardian.

Sir,—The baneful and God-provoking vice of Intemperance is carrying on its unrighteous work of destruction and death in this vicinity, while the people are slumbering with careless indifference over its sad and fearful ravages.—Within the short distance of five or six miles from the spot where I am now writing, we have no less than three or four Distilleries, seven or eight Stores, eight or ten Taverns, at which

the drunkard's drink is sold, and where moderate drinkers, tipplers, and confirmed sots, get their supply of this intoxicating beverage, for which they manifest such a peculiar fondness: and among this last mentioned class of customers they have not a few. Since I commenced penning this short article, I have counted up no less than twenty who have sacrificed nearly all they have and are to this ungodly shrine.—Health, happiness, peace, honor, reputation, they have not. All these they might have; but they love "grog" more. They have been of late suddenly warned by the sudden and awful death of three or four of their miserable associates; but still, with blind infatuation, they continue to hug the vile and accursed poison in their bosoms. One of these deluded slaves of the bottle said to me the other day, that "all the world would never persuade him to become a sober, temperate man;" and so by their actions say multitudes. And strange as it may appear, there are numbers around us, not only of the ignorant and vicious, but of those who rank among the respectable, that are engaged in the business of making and selling to and quaffing with these red-faced, bloated, filthy, profane and reckless beings, the maddening, fiery, poisonous drink, that proves their utter destruction and eternal damnation. Notwithstanding they witness from day to day the blasting, withering and diabolical influence, and deadly effects of their ruinous "firewaters;" yet for the sake of the pittance of sordid gain which they realize from this unrighteous and murderous traffic, they continue to deal out poison and death to their neighbors, "driving them to hell like sheep." Their blood will be upon their own heads. Sir, had I the language wherewith, I would attempt a description of the three or four cases of death to which I above refer; but I forbear: Suffice it to say, they were once respectable, "moderate" drinkers. Men of prosperity, talent and influence. One of them had been an active merchant, another a professor of law, another a shoemaker, who died a maniac. I am told the last words uttered by the first mentioned individual were curses upon his unoffending, attentive and afflicted wife, who calmly bore his madness, and repaid his wrongs with kindness. The second was found in the morning, after a night's debauch, a stiffened corpse.

How singular and surprising that men should oppose Temperance Societies.

Very respectfully yours,
G. W. CLARK.

Oxford, Aug. 25, 1835.

PROFESSOR THOLUCK.

The name of Dr. Tholuck is very familiar to us all, as a professor and commentator. It is desirable that Americans should inspect his character more nearly, as a laborious missionary preacher. His eloquence is such as to draw crowds, and his discourses derive a great lustre from the circumstances in which they are pronounced, in a famous University, as part of the academic service, and under the frowns of a host of baptized infidels. The following is from the peroration of a sermon from Luke xlii. 39, 43, preached at St. Ulrich's, Halle, and printed last year. The translation is carefully made, but, after all, will leave an imperfect impression of his burning eloquence.—N. Y. Observer.

TOO LATE.

"Sinner! so long as thou standest on *this side* the grave, it is never too late for thy repentance. Such is the holy comfort which streams from Christ's words on the cross. It is too late! O word of horror, already fallen like God's thunder on many a heart of man. See that father, who rushes out of a house in flames, thinking that all his beloved ones are around him. He counts—one dear head is yet missing—he flies back—*It is too late!* is the moaning sound that strikes his ear; the walls fall in amidst a rushing stream of flame, and he sinks lifeless to the earth.

But who is this that presses thro' the gloom of the night on a breathless steed? It is a prodigal wanderer in the way of sin—he would fain hear from the lips of his dying father the words, "I forgive thee"—Look! he has reached the place—yet a moment, and he has reached the door—*It is too late!* shrieks the voice of his mother—those lips are dumb forever! and he falls swooning in her arms. Behold you that victim on the bloody scaffold—and that headman who whets the murderous steel. The multitude stand hushed and shuddering. But lo! who is he that yonder comes in sight, on the distant eminence, making signs of joy? It is the King's courier—he brings a pardon! He comes nearer and nearer—"Pardon, Pardon," resounds, first softly, and then with increasing loudness among the crowd—*It is too late!* that guilty head has fallen!

Yea, how fearfully, since the earth has stood, has rung upon many a human heart that penetrating sound, *It is too late!* O who can depict to me the consternation that shall be, when on the limit which divides time from eternity, the voice of the righteous judge shall utter, *It is too late!* Long have the wide gates of the kingdom of heaven stood open; long have its messengers cried, one after another, "*To day, to day, if ye will hear his voice.*" O Man! man! how shall it be when these gates shall once be shut, with dread clangour—*forever!* Therefore strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able: when once the Master of the house is risen up, and hath shut too the door, and ye begin to stand without, and to knock at the door, saying, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are."

FRANCE.

Mr. Mines, late missionary to France, was in this city last week making collections for the mission for the American Board in that country. Mr. M. gives an encouraging view of the religious prospects of the French people—he says infidelity is on the wane—the people to a very great extent are on a pivot—wavering between the catholic and protestant faith. Mr. M. proposed to raise \$500 in the three con-

gregational churches—at our latest information he had obtained \$325.—Zions Herald.

MINISTERIAL CHARACTER.—AN EXTRACT.

The foundation of every thing amiable in ministerial character, is true and unaffected piety. In order to teach successfully the power of God to others, he must feel its vital influence upon his own soul. How can he inspire others with a taste for heavenly things, if he have no relish for those things himself? God may sometimes bring a man to life by the bones of a dead prophet. He may honor his own word, and make it effectual to salvation, even when it falls from the unhallowed lips of an ungodly minister.—When Noah arose from his wine he uttered a true prediction. The prescription of Elisha cured the Syrian general, though conveyed by Gehazi. These may be classed among the *strange works* of God. In his ordinary way of working, it seldom happens that the labors of ungodly ministers are attended with success.—On the contrary, they usually bring discredit on religion, and throw snares in the way of the souls of men.

From the Christian Index.

BARNWELL DIS. S. C. Aug. 25, 1835.

Dear Bro. Mercer,

By a special request of some brethren connected with my father, I give you the following account of a protracted meeting, held with the Double Pond Church, three miles from Blackville, on the rail-road, of which my father is pastor. A Temperance Society was organized at this church in March last, which we conceive to be the first of the present revival: O that brethren in general could take a deeper interest in Temperance Societies! The meeting commenced on Saturday the 8th inst. the regular monthly meeting of the church; without any pre-arrangement for a protracted meeting.—However, there was on that day an unusual congregation for Saturday, and a meeting of the kind. I attended with my father, and our much esteemed brother, the Rev. D. Peeples, and a brother Woodward came in. There was but little feeling exhibited that day, but a general solemnity pervaded the congregation. The Sabbath approached and we met at the church, and I believe the ministers of God were in the spirit of the Lord's day. The meeting was attended by the same brethren, together with Rev. J. Howell of the Methodist order, who preached with us to a large congregation. The close of the exercises of this day was a melting time. The proposition was made for the continuance of the meeting, and the voice of the congregation was taken, when I believe nearly all in the house arose.

The meeting closed for that day. Monday morning at ten o'clock a prayer meeting was opened, and one hour was spent in solemn prayer for a blessing on the meeting. At 11 o'clock preaching commenced; Rev. D. Peeples, Woodward, J. Brooker, and myself were the laborers. The congregation was extensive;—I felt deeply solemn when I saw so many persons at church on Monday; but it appeared that the people had entirely forgot the world with all its toys. Monday was a blessed day, and truly a refreshing from the presence of the Lord. In the close of the day there was a great shaking among the dry bones. The meeting became more interesting as it continued, and the congregation larger. On Tuesday the Rev. J. Holman came to our help. On Wednesday Rev. W. Fickling and brother Howell returned. On Thursday the brethren all labored with becoming zeal, and I do think with the worth of souls at heart, sometimes would just stand and weep over the congregation, while sinners were crying out, what must we do to be saved? And every day we could hear the glad shouts of the new born souls in the kingdom.

The meeting continued at that place till Friday evening, when it was indeed a great day of the feast; but not the best day, for I will assure you that it was a difficult matter for the mortal eye to judge which was the best day. It was a glorious time indeed; I felt that I could live and die at such a place as that. There were 24 persons received as candidates for baptism, 19 of whom were received, others wait for another opportunity. The meeting lasted 7 days, when on Saturday, it moved to the Jents Branch Church, five miles distant, where it continued till Sunday evening. Three were baptized at that church, and four more received for baptism. Let Christians be awake, the Lord is pouring out his Spirit. Sinners are crying for mercy, while some are rejoicing in the God of their salvation. The Lord is risen indeed. Yours in gospel bonds, farewell.

W. BROOKER.

We have been kindly furnished with the following extracts from a letter written by Brother Oncken, pastor of the little church, constituted by Professor Sears, at Hamburg, and addressed to Rev. C. F. Frey, of Brooklyn.

Am. Bap.

HAMBURG, Germany, June 28th, 1835.
Your friendly epistle dated April 14th, accompanied by a valuable present of books, came duly to hand, and for both, accept of my sincere and grateful thanks. The money you had the kindness to pay to the B. G. Tract Society for me, shall be expended for the object for which it is designed.* It is my intention to issue from time to time such tracts and treatises as more especially advocate the doctrines and principles upon which the Baptist churches are founded; with other tracts I am well supplied. But such publications as embrace the ordinan-

*It is known that Mr. F. after being dissuaded from going as a Missionary to Germany, resolved, with the advice of his friends, to appropriate the few hundred dollars which had been contributed to him, in aiding Mr. Oncken at Hamburg in publishing tracts and religious books. A portion of this sum he placed at the disposal of the B. G. T. Society for the purpose, and wrote to Mr. O. on the subject, and proposing to so appropriate the balance, if it could be well employed for the good of the cause in that country. This explanation will render Mr. O's letter more intelligible.

ces of Christ, the constitution of a Christian church, its relation to the world and the state, I am altogether destitute of. The publication of such tracts, and a condensed body of Divinity also, in the form of tracts, would be highly desirable. It is a lamentable fact, that while the followers of Luther in this country, adhere with the greatest tenacity to the errors and peculiarities of that great man, they reject altogether those glorious truths by which he made the very foundation of popery to shake and tremble:—The doctrines of free and sovereign grace, and the justification of the sinner through the imputed righteousness of Christ. This has induced me to republish Luther's admirable introduction to the Epistle to the Romans, with the whole Epistle appended to it, by which I trust through the Divine Blessing, much good will be effected.

You are no doubt aware that there is a vast number of persons in this country, who think much more highly of the Gospels than of the Epistles,—because, say they, the former are the words of Christ, whereas the latter are only the words of the apostles. The Epistles to the Romans with Luther's Introduction, if widely circulated, may do something in correcting so gross an error.

In reference to my work, I rejoice to say, that though surrounded on every hand by contending elements against our views of divine truth, the infant cause entrusted to me in this place has been gaining ground,—for within the last month, three hopeful converts have been added to our number. I need not tell you who are so well acquainted with views and practices of the established religion of this country, how bitterly the pastors are opposed to my proceedings, and especially those belonging to the evangelical party; but believing that the Lord Jesus and truth are on my side, I will not fear what man can do unto me; the truth of God must ultimately triumph.

There are in various parts of Prussia, Hessia on the Rhine, and other places, already a number of serious individuals who are investigating the subject of Baptism; some of them are, indeed, already convinced that adult baptism by immersion is scriptural, and who only need sufficient love to Christ, and courage to own their Lord and master. The little tract, Scripture Manual, has done much good. A professor at Heidelberg has lately published a work against Infant baptism, in which some powerful arguments are advanced against that error.

But my paper bids me come to a close. If you can do any thing for the good cause in this benighted country, it will be highly prized and faithfully applied. I rejoice that there is some probability, through the kind assistance of American brethren, that a translation of the Memoirs of Mrs. Judson, in German, may be published; and I hear with joy, that collections are now making in America for this laudable purpose.

And now, my dear brother, let me intreat of you to remember me at the feet of our gracious Lord, as also the precious souls among whom I am permitted to labor. May the Lord Jesus Christ become to each of our souls daily more precious, that for us to live may be Christ, and to die eternal gain. With affectionate regard to yourself and family, I am, dear brother, your unworthy but affectionate brother in Christ.
J. G. ONCKEN.

From the American Baptist.

TRACTS FOR THE WEST.

Brother Going,—Will you have the goodness to announce the fact in your next paper, that two hundred and three subscribers of \$5 each for five years have been obtained for the distribution of the publications of the Baptist General Tract Society in the Western Valleys, that the subscribers, according to the terms of subscription, may make payment of the first instalment within sixty days. The payments may be made by mail, or through our accredited Agent. It is exceedingly desirable that the subscribers to this important plan should be greatly increased; for instead of one thousand dollars annually, FIVE THOUSAND at least are wanted for those States, exclusively bordering on the Mississippi river. The following are additional subscribers, making in all 103, which have been published in your paper.

I. M. ALLEN, Agent.

Peter P. Runyon, New Brunswick, N. J.
David Brister, Trenton, do.
Joseph Shepperd, Mount Holly, do.
James M. Challiss, Upper Freehold, do.
Mrs. Martha A. Weaver, Philadelphia.
Miss Mary Gest, Philadelphia.
Mrs. Charlotte Vanderpool, Newark, N. J.
Mrs. Elisabeth Maylin, Burlington, do.
F. C. Aikman, Burlington, N. J.
S. B. Swain, Granville, Ohio.

Payments and communications for the Baptist General Tract Society will be received at the office of this paper.

We insert the following letter, as it evinces the feelings of brother Frey, under the persecution he is suffering, and will, we think, be gratifying to his friends.—Am. Bap.

Boston, Sept. 28th, 1835.

Dear Bro. Going,—

Having so good an opportunity of writing by Mrs. Frey, I drop you a few lines, to thank you for your kindness in defending me against the attacks on my character from different quarters. "If the Lord had not been on my side, I should have been swallowed up." I care not so much what my enemies say or do; but when the people of God oppose my labors in the cause of my dear Redeemer, I can scarcely bear it. My feelings have been deeply wounded by the unkind and unchristian reflections thrown out in a variety of ways.

You will have perceived by my notice in the last Watchman, that I had concluded to revoke my appointments from this day to November 27th. But by persuasion of brethren, I have resolved to pursue my original plan, and have written to the churches accordingly. "I will

trust in the Lord, and not be afraid." Pray for me, my dear brother, that my faith fail not. When you write to Mr. Oncken, present my love to him, and say, "I will answer his letter on my return home, God willing."

With much esteem, and best wishes for your dear family, and love to all the brethren,
I am yours, truly,
C. F. FRY.

For the Christian Secretary.

The following lines were extracted from a letter written to the Pastor of a church in Connecticut:

Dear Sir—Having been privileged with several opportunities of hearing you declare to the world your sincere belief in the divine reality of that holy religion which breathes peace to the soul, and elevates the affections from earth to heaven, I have felt on those interesting occasions, as you have been laboring to show the infinite importance of being born of the Spirit, that we may have part in the first resurrection, as if the Lord was about us, even as the mountains are round about Jerusalem. It appears from the nature of those sermons I have been entertained with, to be the theme of your joy and rejoicing, to illustrate the goodness and condescension of the Lord, and also seriously to impress the minds of your hearers with the importance of living holy lives, that in the great and trying day, they may meet the approbation of a holy God.

Dear friend, while I have been reflecting upon the interests embraced in those sermons, and endeavoring to mingle my prayers with yours, that the kingdom of our Lord and Saviour may extend throughout the whole world, I have been extremely fearful you are mistaken, at least, in one point, and that is, respecting the temperance reformation.

I am informed by your best friends, that you are perfectly inactive upon this important subject, which is certainly one great principle to that holiness, without which, no man can see the Lord. We know that all who have named the name of Jesus, should depart from iniquity, and they who profess godliness, should "be careful to maintain good works for necessary uses," and they who minister in holy things, should live of the things of the temple. I am not about to accuse you of intemperance in any respect, for I am satisfied that you do wholly abstain from that soul-destroying poison—alcohol. By this alone will you claim to be the friend of temperance? The word of truth explicitly affirms that "no man can serve two masters," "ye cannot serve God and mammon." A minister of the everlasting gospel might as well undertake to serve the only living and true God, and at the same time to serve the god of riches, the prince of the power of darkness, as to profess to be a friend of temperance, and withhold his name from the pledge. There is no person without influence, and what man is there whose influence is so great in society in general, and especially in the church, as the Pastor?

I do think, that upon serious reflection, you will see you are mistaken upon one important subject; as you now stand, your influence is wholly cast in opposition to Temperance. The living know that they shall die. Now reflect for a moment; suppose you had taken your exit, and your spirit gently wafted its way to the realms of glory, and the first salutation you should meet should come from St. Paul, and while he would welcome you to all the joys and enjoyments of the celestial world, he should inquire of you the state of temperance in the terrestrial world, would your reply be, that, notwithstanding you was a ministering servant of the Most High God—had watched for souls as those who have to give account—had been the pastor of a christian church for many years, still you had no interest in the temperance enterprise.

May God bless you, and the church of which you have charge—and may you all be active and diligent to promote the cause of temperance.
A FRIEND OF TEMPERANCE.

Letter from E. C. Delavan, Esq., to the Editor.
ALBANY, Oct. 5th, 1835.

Mr. Editor,
Will you please give the enclosed notice a place in your paper. Our opposers have, by misrepresentation, endeavored to arouse public prejudice against us, and embarrass our operations by circulating a report that our committee were opposed to the use of wine at the Lord's Supper. Not one of the committee ever entertained such an idea. The question has come up, as to the kind of wine proper for that solemn occasion—whether the fermented or unfermented, and as impartial journalists, we have felt it our duty to give the views of learned men on both sides of the question, supposing that in this intelligent community, no one could reasonably object to the discussion. For myself, I have felt no other interest in the discussion, than what has arisen from a desire for the truth—Blessed Truth. I have had no other object or desire, than to see the human family abandon the use as a beverage, of all those drinks, the moderate use of which, has led to all the intemperance in the world. But much as I love the cause of Temperance, I would not see a single truth in God's holy word wrested from its legitimate meaning, to save the whole fabric of Temperance from annihilation.

Most respectfully yours,
EDWARD C. DELAVAN.

We are truly rejoiced at the announcement of the above sentiments by the respected Secretary of the N. Y. State Temperance Society, and sincerely hope it may effect a quietus in minds which have been alarmed by the discussions upon the "wine question." Let the BIBLE hold supreme authority, and there is no fear for the cause of Temperance.—Ed. Sec.

From the American Temperance Intelligencer.
WINE AT THE COMMUNION.

The Executive Committee of the N. York State Temperance Society being aware that a report has been industriously circulated that it was their design to endeavor to dispense with the use of wine at the Lord's Supper, deem it to be their duty to disclaim utterly any such intention. They believe that the "fruit of the vine" is one of the essential elements of that sacred ordinance.

The Committee well knew that the wine ordinarily used at the Lord's Supper in this country, was more the product of grain than of the vine—and their correspondents being aware of the same fact, have made use of the columns of the Intelligencer to inquire

whether the unfermented juice of the grape should not be used, or if fermented, whether it should not be diluted with water. The Committee have never, for a moment, entertained a wish or thought that the "fruit of the vine" as used by our Lord, should be withdrawn from the sacramental table. In what form the fruit of the vine was used, the Committee will not attempt to decide. In all their editorial articles on the subject, they have disclaimed having anything to do as a society, with the sacramental use of wine, believing that the discussion of this question belongs more properly to ecclesiastical bodies. The ground the committee maintain, and which at two full meetings of the State Society, they were directed to maintain, in regard to wine and all other intoxicating drinks, is, that their use, except for sacramental and medicinal purposes, is wrong to those who drink—wrong to society, and especially wrong to the 500,000 drunkards in our land, who can never be reformed until the total abandonment of all intoxicating drinks as a beverage, takes place.

By order of the Executive Committee,
EDWARD C. DELAVAN, Secy.
All the public Journals in the State are respectfully requested to give this notice one insertion.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 10, 1835.

ON THE SUBJECT OF MISSIONS.—It is needless to dwell for one moment upon the importance of missionary labors, as a considerable portion of the churches seem already to be in a good degree awake, and awakening, to feel the importance of doing more in this department of christian duty.

Or if there is need of greater feeling upon the subject, it is not so much our object in these remarks to attempt to produce it, as to offer a few thoughts in reference to the direction which ought to be given to exertions already made, or which are to be made in future.

Before making any announcement of our opinion, it may be proper to say, that we embrace most cordially the missionary enterprise in whatever quarter of the globe it may be prosecuted, (for the dissemination of a pure gospel,) and by whatever evangelical christians conducted; and it is our earnest desire that the suggestions we are about to make, may by no means prove detrimental to the general cause, or injurious to the feelings of any individual or board.

Upon observing carefully the various operations of the day, and the fields already occupied, and the labors bestowed upon each, compared with the extent of its claims, we have for several months past formed a deliberate opinion, and now simply lay it before the public for candid consideration.

The opinion referred to is this:—that foreign missionary operations are made (or allowed) to occupy the minds of the churches and individuals, to an extent by far too great, when compared with claims presented upon our own continent. In this opinion we know that we are far from being alone, and have often been urged to advance it. A sort of dread to bare one's breast to the odium which might ensue, has hitherto restrained us; but a deep sense of duty forbids longer silence upon a subject of such moment to the souls of men in every land.

It is assumed as a fact, that the conversion of souls and edification of the church, is of equal importance in every clime. If any doubt it, let him show the difference.

If the above position be a truth, the next thing is to show on what other facts the opinion rests, that a disproportionate zeal, acclamation, and appropriations, are awarded to foreign missions. And first, we appeal to the comparative inattention to Indian missions, and the sums expended upon them. This remark is made with full knowledge of, and bating the pecuniary assistance afforded by the Government.

This inattention is not that of the Board, for they give information monthly of what is doing, at least to some extent. But how seldom do we see the journal of a missionary to the Aborigines, and the story of every visitant, whether opposer or inquirer? How seldom do we hear the language of exultation in the monthly concert, at the conversion of an Indian? And how many scores of prayers are offered, wherein the "son of the forest" is entirely forgotten, and the laborious, suffering missionary is equally unnoticed? And yet, Indians are converted to God, and churches are formed among them. Information from the Indian stations sometimes finds its way into a part of the religious papers, expressive of pressing want of means,—or of partial success; which information can hardly command notice, or a repetition, and passes silently away, and is forgotten. When facts of no more interest, coming from the East, are made the theme of remark, of prayer, and the occasion of renewed donations. Why this difference?

Second. We appeal to the disproportionate amount contributed in almost every place, when compared with what is contributed for Home and Domestic Missions. Figures will tell the story in this case, and that to conviction. He who has the means of footing the receipts and expenditures of different conventions and missionary societies, cannot fail to be struck with the disproportion between the sums designated for Burmah, and those for all other missions.

He who is called to act as member of a missionary board for Home, or other Domestic missions, will be constantly cognizant of the fact, that the eyes of donors and their feelings, are almost entirely turned to Burmah, or Siam. If he asks his treasurer how much money is collected and subject to the appropriation for Home, or for its state mission, he will be told that the hundreds of dollars on hand are designated for Foreign Missions, and only the tens for Domestic.

If an effort be made to raise funds for the sinking churches in our midst, a few cents can be had; but an address on the subject of Burmah will bring out the dollars.

It is for him who can, to show by what means the minds and feelings of christians became thus drawn so disproportionately to one of two good objects, which are in themselves of equal importance to souls.

The state of our own country imperiously demands far greater donations and missionary aid, than are now bestowed or can be obtained, so long as some leading religious papers give only a passing notice to any thing but foreign enterprises; and not being those are presented for consideration, and as subjects of prayer at the concert; and no men are named as worthy of a prayer, or as having engaged in labor worthy of notice, who is not bound for the far East.

Such is not altogether the case; but it approximates so near to this representation, that it may, we believe, be called generally true.

The churches are earnestly entreated to open their eyes to a sober inquiry, why they should not give as many dollars for America, as they give for Asia and Africa. Let each individual inquire, why that all important agency, the Home Mission Society, should be cramped, and remain destitute of means to do good, while another and Foreign agency is amply provided for, to extend and sustain its operations to almost any desirable magnitude?

Why should the Home M. Society be wrung with anguish by the cries and bitter means from the wilderness, and dare not send a missionary because they have no means to sustain him; and at the same moment the F. M. Board be able and resolved, to send out every suitable person that offers, and they can find? Is it not because one Board sees the churches generally indifferent to its objects, while the other perceives, that for some reason the public mind, and prayers, and benefactions, can easily be turned to their object? Our desire is not that Burmah, Siam, and Africa should have less, but that every person should give cent for cent, and dollar for dollar, to each, Home and Foreign Missions—that the collections at the different concerts of prayer should be equally divided between these objects; and that both should be made equally prominent in remarks and prayer.

We are often told that to pray to God for the mission societies and give nothing, is to mock him; and the remark is true. How much better is it in prayer meeting, to plead for both Foreign and Home Missions, and then give the contributions exclusively to one? We tender ourselves as a "scape goat," (if one be needed) to bear the sin of saying, that the Home Mission, and the State Convention Missions, should be far more abundantly supplied with the means of sending the gospel to the destitute, and giving faithful, suffering pioneer ministers of the wilderness, more than \$100 a year for their toils.

We tender our columns to any brother who desires to discuss this subject candidly and thoroughly.

SOMETHING ABOUT THE BIBLE. The Editor of the N. Y. Baptist Register has inserted our remarks of two weeks since, with this title, preceded by remarks of his own, expressive of surprise, that our mind should be agitated "by the arrogant pretensions of a few linguists." Now we assure our good brother that through the goodness of God, we have no less confidence in the English Bible than ever. And if any person should have his faith unsettled by the article in the Secretary, we too, should be "afflicted in spirit." The oft-repeated, ill-judged, and defamatory remarks about our English Scholars as ministers, imply (as we think) all we have said of them; and it is known that the spirits of some good and successful ministers have been almost broken down, by the defamation heaped upon both them and their English Bibles, by zealots for ultra education. It was to hold up a mirror, in which such men, of every name and denomination, might see the legitimate effects of their improper assertions, that the article was written.

It was not the offspring of fear, but was designed rather as a corrective of a bad habit into which too many have fallen, when endeavoring to promote an object in itself good, by improper declamation and aspersion. The Editor of the Register will, we trust, assure his readers, that we still bind the old "Family Bible" to our heart as the word of God, and cling to it as to a light shining in a dark place, notwithstanding our former communication, for which we think there was ample occasion.

*They stifle these feelings instead of pouring them into the ears of those from whom the trouble emanates, and the men who have adjudged them, ignorantly suppose that no pain is felt.

DISORDERS IN THE STREET—YOUNG MEN.—Under this head, a writer in the (Salem) Landmark complains loudly of the outrageous conduct, and obscene language of young men, "or rather grown boys," who infest the most public streets from sunset till 10 P. M. especially on Sabbath evening. He represents them as abusive in conduct to passers by, and so profane and obscene in language, that decent people can move but a few steps at a time without being put to the blush; and that repeated reproofs from the press, have no power to abate the nuisance. It is suggested to the police to apply the remedy. Such (to our knowledge) was not the conduct of Salem "grown boys" 30 years ago; and what can have produced the change from genteel, polite, and orderly conduct and language, to barbarity, vulgarity, profaneness, and the public use of the language of brothels? Is it the want of moral and religious instruction? or is it the quality of the instruction they have received under the name of morals and religion, or is it something else, say the vicious example of some of their seniors in years?

We opine, that the rudiments of this evil may be found, in things nearly related to Amos Giles's distillery; the language and conduct of Ham, in his assault upon Mr. Cheever; and the remuneration awarded him for his valiant conduct, by elevating him to a principal office in the police of that "ancient town." And yet it is from such a police officer for one, that the complainant seems to hope for redress.

It is feared that he may have to wait long, before he enjoys more pleasant and safe promenades.

The New England Spectator says, that the Monthly Concert at Park street, (Boston) was very thinly attended last Monday evening; not more than 100 being present at the opening of the meeting. Is it possible? Perhaps more would attend if they knew that praying was the main object, instead of hearing reports and dissertations—try it.

Thursday, the 3d day of Dec. next, is appointed by his Honor, S. T. Armstrong, as a day of Thanksgiving in Massachusetts. The Proclamation issued by him announcing the day, is, in our opinion, worthy of the days now gone by; in which Governor's shunned not to inculcate, with christian seriousness, the strict observance of the Sabbath, and deep reverence for its appropriate religious services.

HANCOCK BAPTIST ASSOCIATION.—This Association was formed by a division of the Eastern Maine Association, which had become too extensive for convenience. It was formed, and held its first anniversary at Trenton, Sept. 21 and 3d, 1835. Sermon by E. Mirick, of Brooksville, from John v. 30. James Gillpatrick, Moderator; Ebenezer Mirick, Clerk, and Cor. Sec. Churches, 29; ordained ministers, 11; licentiates, 4; baptized 25. The Circular letter is upon the religious education of children. A vote was passed to pay the delegates to the Convention, and other Associations a mileage out, of 5 cents per mile.

The English Delegates, Cok and Hoby, together with Mr. J. O. Chonks and family, of New Bedford, sailed from N. Y. for England, in the last packet—May they be carried in safety across the ocean.

To Correspondents.—We have some communications on hand, which are deferred to make room for missionary intelligence.

We are wondering that no brother has furnished any account of the late meeting of the New London Association, which we hear was interesting.

We are happy to learn that the Committee lately appointed by the Board of the Convention, to procure an agent to collect the sums which the Convention resolved to raise for Domestic, Home, and Foreign Missions, have secured the services of brother—Beach of New Haven.

We hope the churches, societies, and individuals that he may visit in his agency, will cordially receive him, and liberally contribute to the important objects for which their aid is solicited.

We have received the first number of the Quarterly Anti-slavery Magazine, an octavo of 104 pages, edited by Eliza Wright, Jr. This number contains much weighty and interesting matter.

Camp Meetings.—The Religious Herald contains some animating accounts of Camp Meetings lately held by Baptists in different counties of Eastern Virginia. The blessing of God manifestly attended the preaching, and not only were many souls converted to God, but saints were greatly edified and comforted. Who can doubt, that Northern Baptists would find an unexpressed pleasure, if they would in every place, divest themselves of a certain reserve, or stiffness, (or we know not what to call it) of manner in social meetings, and imitate the warm, unrestrained, and open indulgence of the christian emotions, in which our brethren in these meetings indulge?

What would Baptists in New England say, if while converts and anxious ones were kneeling for prayer, or rejoicing in hope, and one preacher was addressing them with all the pathos of his soul, other preachers should cluster together, fall into each others arms, embrace, weep aloud, love and bless (God, and each other)? And then the speaker, overpowered by the scene, should cease to speak, and mingle a flood of tears with those of others?

Should we do this now, it would only be returning to practices very similar in which our fathers found heaven begun below, and in the days when they were reviled, and plundered, and imprisoned, and scourged, by the worshippers at the shrine of State Religion. But, alas! would not such things now be deemed indecorous and unbecoming? Then are even philosophically spoken of by many, as an outlandish, or at least an unbecoming appendage of preaching, praying, and other religious exercises. The fact is, we are not now the same warm-hearted, unceremonious, and loving people, that were once hated by the world, because they were not of it, even as the Lord was not of it.

There is an order in social worship even when most free and primitive—it may be compared to the flowing drapery which adorns a princess; but modern fastidiousness has laced social religious worship in corset; and the effect on ardent devotional feeling and expression, is similar to that of corseting the body—in both cases the power of breathing and muscular action is abridged, and lingering death ensues.

LAKE ONTARIO.—The New York Transcript says this lake is "180 miles long, 40 miles wide, 500 deep." Mercy on us! Where was the line made that sounded this depth? Did he mean 500 miles, or 500 feet?

It is rumored at New York that two or three vessels are sailing about that harbor, waiting a favorable opportunity to sail and bear to the South, A. Tappan, or any prominent men of his party.—Southern Baptist.

If rumor speaks truth in this instance, is the editor pleased with the fact? If not, why not frown upon an attempt at kidnapping, with the avowed purpose of making an unoffending fellow citizen "a head shorter?"

The following article of news in the N. Y. Transcript, it is hoped, for the honor of our country, may prove, like the story of hanging the Rev. Mr. Warren—false.

CAT HAWLING. Judge Lynch has lately introduced a new mode of punishment into the State of Mississippi. Some of his Honor's understrappers caught a fellow named Earl, and, after stripping him stark naked and laying him prone upon the ground, took a large Tom-cat by the tail and dragged the animal to and fro upon his back, until it was so scratched, says the Louisville Journal, that it will hardly need scratching again for a twelve-month. The unfortunate Earl's crime is not mentioned.

CONSECRATION. On the 25th ult. in St. Peter's church, Philadelphia, Rev. Jackson Kemper, Rector of St. Paul's church, Norwalk, Conn. was consecrated the first Missionary Bishop of the Protestant Episcopal church, by the Rt. Rev. W. White, Bishop of Pennsylvania; to exercise episcopal powers in the state of Mississippi and Indiana. Sermon by Rt. Rev. G. W. Doane, Bishop of N. Jersey.

FIRE.—A destructive fire occurred at Schenectady the 22d ult. in which buildings and other property was consumed to the value of \$50,000.

DESTRUCTIVE FIRE AT BOSTON. A fire broke out at 2 o'clock on Thursday morning, in the large four story building, corner of Devonshire and Water streets. The building was soon in a sheet of flames and with ten others in Devonshire street, and a large amount of property, was entirely consumed. Among other materials destroyed, was \$40,000 worth of stereotype plates owned by Carter, Hendee & Co., &c. Also, eight large steam power presses. The materials of the Chronicle and Reformer newspaper are entirely destroyed. Mr. Roberts, bookbinder, was also a great sufferer—among the other works lost were 1800 copies of Bowen's North American Review. The building of the Atlas newspaper, was also considerably injured. The whole damage is estimated at \$100,000.—N. Y. Transcript.

The U. S. Mint, the building of which has just commenced at New Orleans, will cost the enormous sum of \$400,000.

SHEEP IN VERMONT. A statement has been going the rounds of the papers that Vermont has twenty millions of sheep—which, allowing her population to be three hundred thousand, would be something like six sheep to each man, woman, and child, in the state; and, allowing each family, on an average, to consist of six persons, it would give to every family four hundred sheep. These four hundred sheep—making due allowance for doublets, would bring six hundred lambs per year—which, if they were killed off so as just to leave the old stock good, would furnish eight quarters of mutton daily to each family—equal to one quarter and a third of a quarter to each man, woman, and child.—Id.

The Turks are a queer people. A Turkish paper says, that "A soul-animating rosebud, bud and blossom yielding, in the happy imperial rose garden, has exhibited signs of vegetation."

By which we are to understand that the Grand Signior is expecting an addition to his family.

The man who had killed two children in Alabama and fled to that "general refuge for the oppressed,"—Texas, has been brought back to Mobile for trial, and will doubtless be hanged.

Eighty years ago the mail was carried between B. a. ton and Philadelphia in 21 days. It is now received in 36 hours.

One of the most savage of the petty tyrants of Italy, is the Duke of Modena, a contemptible principality. He has recently condemned to the galleys several distinguished Italians, some of them noblemen, for disloyal writings and expressions against the authorities of Austria, Tuscany and Modena.

STEAM BOAT CASUALTY. We have been shown letters from Detroit, which state that the steamboat Commodore Perry, when a few miles from that city, "collided her steam flue," by which four persons were killed, and two others so scalded it was not thought they could recover. One person, also, from fright, leaped overboard and was drowned. No names were given, nor further particulars, of any kind.—Buffalo Journal.

Indelible Ink.—The juice which exudes from a leaf or stem of ivy, forms an ink which is perfectly indelible, and may be used for marking linen—washing and exposure to the air, will not cause it to fade.

BANK OF THE UNITED STATES. We have been informed that the Bank of the United States has sold out its branches in Charleston, Baltimore, Lexington, Louisville and Portsmouth, to some of the local banks, and that negotiations are on foot for a similar transfer in two or more other places. Of all other modes of winding up such an institution, such a process is most advisable for all parties concerned.—Nat. Int.

The Globe of Tuesday announces the appointment of John S. Horner, of Virginia, to be Secretary of the Territory of Michigan, in the place of Mr. Shaler, who declined the appointment. The Globe adds, that Mr. Horner has accepted the office, and was on his way to Michigan.

Letters from Geneva state, that an English Methodist there has lately deceased, leaving by legacy a sum equal to \$1,000,000, to a poor journeyman jeweller from motives of religious sympathy. He still continues to work at his trade, notwithstanding his good fortune. The circumstance has created great public excitement.

A GOOD SENTIMENT. Children are more frequently ruined by inheriting large fortunes than being compelled by the absence of wealth to embrace an active and industrious life to gain a subsistence. We have always been much pleased with the answer of Phocion, one of the most renowned philosophers and law givers of Greece, when a friend presented him with a large sum of money and pressed him to accept of it at least for his children. "If my children," said Phocion, "resemble me, they will as well as me have enough; if they become dissipated, I will not leave them where, without to maintain their luxury and debauchery."

MARRIED.

At Farmington, Oct. 5, by Rev. Dr. Porter, Mr. David S. Alvord, of Winchester, to Miss Sarah Andrus, daughter of Frederick Andrus, Esq.

At Weymouth, Sept. 29th, by Rev. D. Bennett, of Manchester, Mr. William F. Wallis, of Manchester, to Miss Rhoda M. Andrews, of Weymouth.

At Wallingford, Mr. Charles B. Hall, of Philadelphia, to Miss Sarah Foot.

At N. London city, Mr. Elisha Lyman, to widow Dewey, of Mystic; Mr. Asa Pember, to Mrs. Abby Leopold.

DIED.

In this city, Mrs. M. Bennett, aged 69, wife of Capt. John Bennett.

At Wethersfield, Miss Martha Williams, aged 71.

At Middletown, on the 1st inst. Mrs. Margaret Starr, aged 69.

At Middletown, Josiah Williams, Esq., aged 57.

NOTICES.

Polemic Society.

THE Society will meet on Wednesday evening next, at half past 6 o'clock, at Dr. Crane's office, Exchange Buildings.
Hartford, Oct. 10, 1835.

A series of religious meetings for prayer, exhortation, and preaching, will be held with the Milton (North Stonington) Baptist Church, commencing on Lord's day, the 25th inst., to continue as long as Providence directs. Ministering and lay brethren from abroad are hereby most affectionately invited to unite with us on the occasion.

In behalf of the church,
FORNODA BESTOR, Minister.
North Stonington, Oct. 5, 1835.

THE Ministerial Conference of Ashford Association will hold a quarterly meeting on Tuesday, the 13th inst. at 1 o'clock, P. M., at the house of Bro. A. Bennett, Wilbraham, Mass. Sermon by Dr. L. Gage.
N. BRANCH, Sec'y.

THE annual meeting of the Essex and VICINITY BIBLE Society will be held at the Congregational meeting house in Killingworth, on Thursday, the 22d inst. at 1 o'clock, P. M.
The Executive Committee will meet at the same place, at 11 o'clock, A. M.
H. WOOSTER, Sec'y.

NOTICE.

AT a Court of Probate holden at Suffield, within and for the Dist. of Suffield, on the 15th day of September, A. D. 1835,—

Present, LUTHER LOOMIS, Esq., Judge.

ON motion of the administrators on the estate of JESSE REXFORD, late of Suffield, within said district, deceased, This Court doth appoint the 26th day of October next, at 2 o'clock, P. M., at the Probate Office in said district, for hearing, allowance, and settlement of the Administration Account on said estate. And doth direct said administrators to give public notice to all persons interested in said estate to appear (if they see cause) before said Court, at said time and place, to be heard therein, by advertising the same in a newspaper printed in Hartford, and posting a copy hereof on the sign-post in said Suffield, West Society.

Certified from Record.
LUTHER LOOMIS, Judge.
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